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ALL TOGETHER

In this issue we have quotes from the works of St. John and St. Gregory. We find their names twice on the Church Calendar: St. Basil the Great on January 1/14, St. Gregory Nazianus on the 25/Feb. 7 and St. John Chrysostom on January 27/Feb. 9. We also find that they are venerated together on January 30/Feb. 12.

We may well wonder why we find this duplication. The reason is interesting. In Constantinople in 1084 disputes started concerning which of these men were the greatest. Perhaps, as we would today, study groups were held and papers were circulated, extolling the saint which this group or that felt was most worthy. But the argument went beyond talk, local pride was involved and formal division almost occurred. The question at hand was – how could this be settled peacefully?

The solution came in an unexpected way. St. John the Metropolitan of Euchaita had a vision in which the three saints spoke to him. They said: "In Christ we are all equal. There is no first and no second. All of us wrote concerning the Holy Spirit and how the people could be saved. We wish them to stop quarreling and to start celebrating our memory on a common day." The solution was accepted and January 30/February 12 was the day selected on which the saints would be honored together in order to emphasize their equality.

Many hymns were written in their honor by St. John Euchaita and are used in the services in their honor. One condenses the story of these saints:

"Come together, O feast-lovers, and extol in songs of praise these bishops of Christ, the pride of the Fathers and towers of faith, teachers and defenders of the faithful, saying: 'Rejoice, O Basil the wise, light of the church and its unshakable pillar! Rejoice, O heaven-given intellect, the great hierarch, Gregory the Theologian! Rejoice, O John the golden-mouthed, Chrysostom, fervent preacher of repentance!' Wherefore, O thrice-blessed Fathers, cease not to intercede with Christ for those who celebrate in faith and love your all-blessed and divine feast."

"Violent storms encompass
me on all sides;
yet I am without fear,
because I stand upon
a rock.
Though the sea roars and
the waves rise high,
they cannot overwhelm
the ship of Jesus Christ.
I fear not death,
which is my gain;
nor banishment, for the
whole earth is the Lord's,
nor the loss of goods,
for I came naked into
the world, and I can carry
nothing out of it."

CHRYSOSTOM

PUT ON CHRIST

When we attend the Divine Liturgy on Theophany, we hear the words from Galatians 3:27 sung: "For as many as have been baptized into Christ have put on Christ. Alleluia." We will hear the same on Lazarus Saturday, Easter and Pentecost because on these days those catechumens who had been preparing for baptism were baptized.

One night before the 6/19 of January in the early centuries of the Christian Church, hundreds of catechumens were waiting their turn to step down, some five steps, into the water to be baptized in the name of the Father and of the Son and of the Holy Spirit. Men and women from various walks of life were together.

Why especially on this day were the catechumens waiting to be baptized? Because this day was dedicated to the celebration of a certain event in the life of Jesus Christ, their Lord – that is, when He was baptized. At such a gathering of new

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GET A BLESSING

Child abuse, spousal abuse, drug and alcohol use, dysfunctional families – we read and hear about these every day on the media. For the most part, we don't see or recognize these problems in those we know. Certainly, we seldom hear about these problems in the church for whatever reasons. But Orthodox are not exempt and distanced from these problems.

Why do people hurt others and seem not to have any regrets? Why do they justify their actions? Perhaps, among other institutions, the church has failed to teach respect for others. This may not be entirely the fault of the church because many people don't want the church to bring up unpleasant subjects. They would rather that the priest preach about ethnic cleansing in some far off country.

Jesus told us in several of the gospels that love and respect for others is the basic tenant of Christianity.

In Matthew 22:36-40 we read: "Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets."

So we see that these two commandments embrace in themselves all that God requires from us. There can be no command, no teaching, no belief that does not fall into one or other of these. So St. Paul says: "Love is the fulfilling of the law" (Rom 13:10). If we love God, we shall do our duty to God: if we love man, our families, our friends, we shall do our duty to them."

How can we love God and others? One way is to start the year by having your house blessed. By God's grace, the bad that has been done shall be turned out, wiped clean so that a new start can be made. The change in attitude toward the blessing of homes is easy to trace.

(Continued on Page 51, Col. 2)

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CHRONOLOGY

JANUARY 1997

DIED: Matushka Dorothy Pelesh in Clark Summit, PA. She was the widow of Fr. Gregory Pelesh, Sr.
Father Nestor Geeza in Port St. Lucie, FL.
Father Michael Hanas in Pittsburgh, PA.

THIS IS the beginning of year 7505.

IMPORTANT DAYS FOR 1997: Great Lent begins on March 10, Western Easter is March 30, Orthodox Easter/Pascha is April 27, Ascension is June 5, Pentecost is June 15.

THE ORTHODOX CHURCH IN AMERICA has entered into full Eucharistic Communion with the Ukrainian Orthodox Church in the USA, which is headquartered in South Bound Brook, NJ. The Ukrainian Orthodox Church of America, which was headed by Bishop Vsevolod, has unified with the UOC in USA.

THE ICON OF ST. JOHN CHRYSOSTOM will be placed on the Patriarchal throne in the Church of St. George in Constantinople. It is a tradition for the patriarch to place the icon of St. John on the throne two days, on November 13 and January 30. This celebrates a man of faith and principles who defined and upheld Orthodox doctrine and Christian values by his life and work. He was the Patriarch of Constantinople.

VOLUNTEERS ARE NEEDED for the Orthodox Christian Mission Team for 1997. There will be 3 teams. One to Ghana, Tanzania and Uganda; another to Calcutta, India and the 3rd to St. Philothea Orthodox Mission in Athens, Georgia. For info, contact: Project Coordinator, PO Box 4319, St. Augustine, FL 32085 or call Andrew Lekos at (904) 829-1635.

HISTORICAL DICTIONARY OF THE ORTHODOX CHURCH by Michael Prokurat, Alexander Golitzin and Michael Peterson is the 9th in a series of Scarecrow Press, Inc., 4720 Boston Way, Lanham, MD 20706. Phone (301) 459-3366. It provides a desk encyclopedia of the theology, theologians, saints, sinners, places, people and main events of the Orthodox Church, especially in the last 150 years. Send $85 for this 438 page book.

WHILE IN ALBANIA Fr. Alexander Veronis served Divine Liturgy. He asked the people to recite the Lord's Prayer in unison. There was total silence from the large congregation. After the Liturgy, he was told "Your suggestion was a good one, but we don't know The Lord's Prayer. No one has ever taught it to us! Won't you or Fr. Luke stay here and be our priest and teach us?" There was harsh persecution of Christians during the Hoxha years, but somehow people clung to their Orthodox faith.

A COLLECTION OF FORTY-ONE ICONS, mostly from the 18th and 19th century and Russian in origin and one of the finest collections on the West Coast, has been donated to The Patriarchal Institute, which is an affiliate of the Graduate Theological Union in the University of California in Berkeley. The Maisin Trust, the donor, is the latest gift to the Institution.

STUDENT EXCHANGE PROGRAMS with republics of the former Soviet Union are open to students from 15-18. For info: Amy Crean, World Heritage, 1228 1/2 31st St. NW, Suite 5, Washington, DC 20007 or phone (202) 625-6914.

SESAME STREET - ULITSA SEZAM now appears on a Moscow TV station three times weekly at 6:30 p.m. It took 5 years and $6 million to develop an indigenous show that would appeal to Russian children. Businka, Kubik and Zeliboba are joined by the human Sasha.

ACCORDING TO CANON LAW, Orthodox Church offices are for life. However, in Greece, which has 80 diocesan bishops with 22 of them over 75 years old, the resignation of those over 75 is being discussed. Meanwhile, in Russia, bishops over 75 must submit their resignations to the Holy Synod, which will then decide upon them individually.

OLD CARS, EVEN IF THEY DO NOT RUN, will be picked up by the National Kidney Foundation. They will be sold for parts with money going to the work of the foundation. Call 1-800-488-2277 for info.

A TRADITIONAL RUSSIAN ORTHODOX STYLE will be used to build the new St. Seraphim Cathedral in Dallas, TX.

THE ORTHODOX CHRISTIAN EDUCATION COMMISSION has produced four new books especially for children from 9 to 12. Write for catalog to get info on the Divine Liturgy, Parables, etc. OCEC, PO Box 174, Centuck Sta., Yonkers, NY 10710.

THE INTERNATIONAL CONGRESS of Comparative History at Poland's Catholic University of Lublin was held in September. The meeting was in response to political and social changes in Eastern Europe since the 1989-91 collapse of communism. Studies were presented on 19th century church-state relations in the Russian, Prussian and Austro-Hungarian empires, as well as on the confrontation between churches and communist regimes. One purpose of the meeting was to prepare textbooks with an agreed conception of history of the Orthodox, Latin-rite and Eastern-rite churches.

AN ORTHODOX CHILDREN'S BOOK CLUB is being organized by Fr. Philip Nixon, PO Box 294, Twin Falls, ID 83303. He is open to suggestions. For info on the club, write to address above.

HISTORIC ITEMS HAVE BEEN SENT FROM HOWELL, NJ to Moscow. The Central Armed Forces Museum was gifted uniforms of generals, paintings, dresses, books and other artifacts from pre-Communist Russia, which had been collected and preserved by Rodina.

THE INTERNATIONAL PLANNED PARENTHOOD FEDERATION, which is actively working in Russia, is opposing the work of Zhizn, a pro-life organization in Moscow. Zhisn is working to inform women about abortion by publishing books and pamphlets and distributing them in churches in Moscow and 150 other Russian cities and towns. They need help. Write Zhizn, 12514 ul.Krasnarmeiskaya, d.2/2, Khram Blagoveschenia, Moscow, Russia.

INFORMATION ON FREE OR LOW COST MEDICATIONS can be obtained from a 32-page booklet from Low Cost Prescription Drugs, Booklet:PD-380, 611 Pennsylvania Ave., Suite 1010, Washington, DC 20003-4303.

•Put on Christ

Christians with burning torches in their hands, the great orator, Gregory of Nazianzus delivered his homily "On the Lights", and since that celebration, the event has often been called "The Feast of Lights." This Holy Day, associated with light: the light of the star that went before the Wise Men, the light that was in Christ, the light of His appearing or "manifestation," another word for Epiphany.

For those early catechumens it was not a sentimental attraction, but rather an illuminating inner life of deep faith and devotion, which added a festive aspect to the gatherings in those long-ago days. How about us today? We can live where we are, as "children of the light." It is our choice as Jesus, the newly-acknowledged Son of God (Matt 3:16,17) never intended to take human society by force. Rather, did he Liken His Kingdom to a mustard seed which, being the smallest of all seeds, yet "becomes a tree so that the birds of the air come and make nests in its branches." (Matt 13:32). There may indeed be few large things any of us, whether newly-baptized or baptized some time ago, can do to illuminate the darkness of our world, but there are a thousand small things – points of light.

The Bible – God's Word abounds with highly practical suggestions: Visit the sick – when did you last visit and pray with a sick person or call them on the phone or send them a card? Comfort the dying – or elderly – isn't there a home for the aged near you which you could visit on a Sunday afternoon? How about that parish member who can no longer get to church? Befriend the "fatherless, the widow and them that have no helper" – you know people who fit all these descriptions, but do you know them well? Welcome "the stranger that is in your gates" – when did you last entertain a new neighbor or church member in your home? Theophany is a feast of lights. There are a thousand ways to lighten the darkness of our world right in our own place.

"As many as have been baptized unto Christ, have put on Christ."

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Steel is made in the furnace, and there is no wine until the grapes are crushed. Likewise, the strongest people are those who have faced the contrary winds. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep."

•Get a blessing

Years ago, the priest brought the blessing to each home in the parish. People were upset if their house was missed for some reason.

Then for various reasons (they didn't like the priest, they didn't want to clean the house, why bless the house every year – the priest only comes for the money, the yearly meeting was just held and many hurtful things were said, people started to move a distance from the church and the days of blessing had to expand and people didn't want to wait) only those people who wanted their house blessed were asked to sign a sheet.

At the present time, in some places, homes are not blessed except by special invitation.

If you have not had your house blessed with the Jordan water why not look into getting a blessing exclusively for you and your household?

MENTORS

Throughout human history, mentoring has been the primary means of passing on knowledge and skills. In the Greek epic The Odyssey, the hero Odysseus had an elderly friend and adviser named Mentor. Before Odysseus went to fight in the Trojan War, he made Mentor the guardian of his son, Telemachus. The Bible is also filled with examples of mentoring (Eli and Samuel, Elijah and Elisha, Moses and Joshua, Naomi and Ruth, Elizabeth and Mary, Barnabas and Paul, Paul and Timothy).

But mentoring is in short supply these days. In our modern age, the learning process has shifted. It now relies primarily on computers, classrooms, books and videos. In most cases today, the relational-connection between the knowledgeable and experienced giver and the receiver of the wisdom has weakened or is nonexistent – especially in the church.

While a mother or father can certainly serve a helpful function in the religious life of a person, this is not always possible. Perhaps, they are not very knowledgeable; or the person seeking information may be an adult before he found the need to learn more about the Orthodox faith.

It is necessary to have a mentor who can offer objectivity and who has a broad knowledge.

However, it is important when searching for a mentor to first realize what a mentor is not.

- A mentor is not a father or mother.
- A mentor is not necessarily a friend.
- A mentor is not "on call" for every little crisis.

A mentor is knowledgeable but not a know-it-all.

A mentor is not committed long term.

In addition, the relationship between a mentor and a seeker has a natural cycle of its own, which is not always predictable. Each mentoring relationship takes on its own style and personality. The amount of time the two spend together and the content they discuss can rarely be prescribed.

An interesting aspect about mentoring is that it can actually help the mentor. He has to do research or find reading material for the seeker. Once time is taken to listen to a questioning person, the mentor's own "answers" become clearer. Both are refreshed by the relationship. Almost by osmosis, the vim and vigor for the faith that a new seeker enjoys will begin to rub off on the mentor. Simply being around their energetic spirits will revive and rejuvenate the mentor's faith. There is also an overwhelming sense of having done good, of helping a person build a faith that will last a lifetime.

The idea of mentoring is nothing new, the terminology is all that has changed. So often we hear about "spiritual fathers" (who are not necessarily priests) and about some beloved Sunday School teacher who is consulted long after her students have reached adulthood, these fit the mentor pattern.

PRESS FUND

We would not be able to keep printing without your help. Spasebo. Mary Ann Carmack, Irene Allen, Mary Reichenback, Catherine Shaffchick, Sue Johnson, Don and Carole Holobinko, Mrs. M. P. Yadlosky, Marian Glovinsky, Lillian Soroka, Capt. N Rev. Robert C. Belleville, Mary Zemanik, Barbara Rhenish, Helen Malenich, Olga and Albert Gessner, Philip M. Hrabar, Mary Kochmaruk, Melanie Jula Sakoda, Ann Worobey, Ethel Watlock, Rosemary Hill, Vladimir-Bezimeni. Andrew Huzinec in memory of Matushka Anna Petretzky. Eva Harris in memory of her husband John who died March 25, 1996. John A. Spack for health of his "brother" George Brozina. Father and Matushka Stroyen in memory of newly-departed Frank Daderko and Matushka Dorothy Pelesh, Fr. Nestor Geeza.

CHUCKLE

Wouldn't it be fine if we could get old a little later, and wise a little sooner?

God wants men,
but He does not need them;
Men need God,
but they do not want Him.

BLESSING WATER

The Holy Day of Theophany (Bohoyavleneya) on January 6/19 ranks with Easter, Christmas and Pentecost as one of the most important days on the Orthodox Calendar. Unfortunately, it has also become the most neglected of the four. One reason may be that it lies in the shadow of Christmas, which has been invading our senses with all the commercialism since October.

But in days gone by and in homes where the Church calendar is adhered to the day can be one of joy. The evening before a special supper of fast foods is eaten. Then the family goes to the church for the blessing of the water. The next day, another blessing of water either in the church or at an outside cross of ice or on some body of water. To a young person, the rite of blessing of the water is impressive and interesting. Let them stand near the tub of water so that they can watch the blessing. The three branched candle dipped into the water and its sizzle as it goes out, the incense and prayers and then the drinking of the freshly blessed water and then taking some home in a container which we have brought for this purpose to the church will all be remembered.

The return home and the setting up of a place in anticipation of the priest coming to bless the home with the "Jordan water." First, a white cloth is laid on the table or near the icon corner. On it we place the bottle of water we brought from the church, a bowl to hold the water, a cross or icon, any items we want blessed, a candle, matches and a list with the names of those in the household.

Then the wait! Wait!

ICONS

The icon is one of the most distinctive features of Eastern Christianity. The use of icons as instruments expressing individual piety can be traced to the first Christian centuries. The icon is essentially a symbol carrying us beyond itself. It stands for something other than itself. It is an image of representation of a real sacred or event and is designed to lead us to it.

As a symbol, the icon provides a means of honoring sacred parsonages, of the uplifting of our souls to them. It helps us to recall the sacred person or event and keeps these truths alive. It reinforces our determination and efforts to imitate the character and life of the blessed person whose image we behold.

They serve as a meeting point between the living members of the Church (militant) on earth and the sacred ones (saints) who have passed on to the Church (triumphant) in heaven. The saints then become not remote, legendary figures from the past, but personal friends. As meeting points between heaven and earth, the icons remind us of the invisible presence of the whole company of heaven; they visibly express the idea of Heaven on earth.

The custom is for a new icon to be taken to the church and left in the altar for forty days, a blessing is then held before the icon is taken home and placed in its proper place.

CAN WE FORGIVE?

A little person nourishes grudges. It takes a big person to forgive – big in heart, prayer, and understanding. It also takes a person with the grace of God in their soul.

There was a businessman who dictated a letter to his secretary which astonished her, for she had read an abusive letter filled with ugly accusations which he had just received. When the reply was finished, the secretary was incredulous.

"You have answered abuse in such a kind, generous spirit. How can you do it?" she asked.

"Well, you see, I have to stay on praying ground with God," he explained.

This reminds us of a part of the pattern prayer: "Forgive us our debts as we forgive our debtors." (Matt 6:12) Reckoning sin as a debt, Jesus explained that we have a right to ask for ourselves only that which we would be willing to give to others.

He adds for clarity, "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14, 15)

This explains much of the spiritual paralysis which besets some churches today. Wizened souls do not produce vigorous active bodies in people or in churches. Persons who maintain grudges will suffer mentally, emotionally, and spiritually. Often even their physical bodies will break. Parishes are made up of people. They are as strong as the people who compose them – or as weak.

In a world like ours, God's people need to reflect as much of God's light as possible. They must learn to forgive, to look at conditions from the viewpoint of others, to try to see the reasons behind actions, and above all, to guard themselves against falling into the same habits they abhor in others or the same traps into which others have stumbled.

There is a way. It is the way of prayer. The probing light of God's wisdom usually enters the prayerful heart first to disclose one's own sins and then to flush them away. Only then can a person look with clear understanding and godly forgiveness upon the shortcomings of others.

This and That

There are more than 100 liturgical services, rites or sacraments to be found in the Great Service Book (Book of Needs) Trebnik, which every priest must have.

The Church expects that godparents will show a true concern and are competent to oversee the catechetical development of their spiritual children.

Cross to Bear

Sometimes the very things we do the best, the things expected of us every day, become the hardest crosses to carry. The mother who must be all to all, the father who must stay with his endless job, the teacher who must be patient as the Sphinx, the clergyman whose ear may never close. All bear invisible crosses which they could throw down. Help us, Lord, to carry them another day – another mile of years.

God does not ask of us the perfection of tomorrow, nor even of tonight, but only of the present moment.

When we honestly ask ourselves which persons in our lives mean the most to us, we often find that it is those who, instead of giving much advise, solutions, or cures, have chosen rather to share our pain and touch our wounds with a gentle and tender hand.

I must understand, as much as it is possible for me, that if I were the only human being on the face of the earth, Christ would have become man and died for me personally.

A sparkling personality reflects the inward peace that only God can give, with love that radiates like sunshine, cheerful, relaxed and ready to forgive.

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On the shores of the Baltic Sea, after a great storm has passed, the fishermen go down into the water and rake the beach for the precious amber which has been cast up on the shores by the tumult of the waves. Life's storms have their treasures that they bring with them, and we are wise fishermen if we go out after the great billows have been raging and gather up the heavenly amber with which they have strewn the shores of our life. Who knows but this is the real treasure that we are intended to glean in life, instead of those lesser things whose destruction we so lament but the possession of which brings us no abiding joy.



EDITORS' NOTES

This is year 7505 in the Church reckoning. We know that we will receive several letters disputing this date stating that it is not scientific – but it is the figure used in the church. There is special interest this year because of the emphasis on Genesis. Books are being written about it and a series was shown on TV. Unfortunately, many of the views presented were contrary to church understanding and teaching. You have to know your own before you start filling your mind with various theories.

Have you noticed the number of males who eat with their hats on? Is it because we Americans eat so much food in our cars and it is inconvenient to take the hat off, or is it because hats were not worn so long that people have forgotten the males should not eat with their hats on?

The cost of postage is rising so rapidly it is difficult to budget it for the year. This is especially true of out-of-country mailings and, although we do not demand it, we would appreciate a bit extra from our Canadian and other foreign subscribers.

Someone said that there is nothing new under the sun. We read recently about the After School Homework Centers that many school districts are starting. Doesn't this resemble the Russian School we attended every day after public school? How about multi-grade classes? The priest or professor of necessity had a system for this. Many of them let children from an older class proctor children in the younger classes. This, too, is finding its way into the "new" methods in the modern public schools.

Super Bowl Sunday comes in January. The grocery store ads are full of suggestions for snacks and cheese or meat platters to overindulge in while watching the game. Many churches plan for this by having a Souper Bowl Sunday a few weeks before. They have a soup bowl or kettle in the entrance, and people leave either money or nonperishable food, which is then given to a soup kitchen, food bank or other helping agency. This would be a good project for the teens, Sunday School or person working for a scout medal.

As the civil New Year begins, why not adopt this motto for the year? "O good and gracious Lord, teach us to depart from evil and do good, to Your glory and our salvation. To You be glory and praise forever. Amen."

The Stroyens

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot everything OK noh shitko neh bullo dobre a short time ago. Me malee takee small problemee noh peeshle doh doctora, malee tests, dostalee pillyoulkee eh teper me feeling yak spring chickens.

Ushe toot where we living preshla zemma. Uh Novembruh me malee takee nice day so yah decided that chas preshol naytee nashee teplee coatee. Yah peshla doh shitke closetee ee doh kufrika ee brahlah out all nashee teplee coatee ee jacketee ee sweatree. Yah vzala you eh nah vonka ee hung them nah lineou to get airing.

Tam vishili all day. Bull dobree vether so yah dostala takee strong rope ee yah tied hangeree doh clothes line so they don't blow off.

During the day, yah mala disagreement with me starem, ohn teper retired aa takee pain in the neck. Me next door neighbor called me ee kazhe that there is a new bingo game this afternoon. Yah decided that I will get even with starem so I told her zhe yah poydo with her. Yah dumam, let stare budeh domu sam maybe ohn budey missovatee meneh.

Me malee takee nice game, yah winovala pyat dollarov. Me stopped off for hamburger kolee finished bingo toh yah bulla tired kollee preshla domu. Bullo pretty late. Yah peeshla spatee.

Next morning, yah making coffee eeh looked out me kitchen window. A tam yah veedela me shatya hanging on the line, dripping wet. Yah peeshla dostatee ot line, take barz rain falling, yah mala takee trouble boh yah fastened them so good doh linee. Anyhow, yah mushela bratee most of it doh drycleanera. Tam peeshlo me winnings – me pyat dollarov and then some. Me staree got something new to nag me about now.

Easy come, easy go
Hanya

ALASKA FUND

We send copies of "The Herald" to various places in Alaska with your help. It helps to assure the Alaskan Orthodox that they are in our thoughts and prayers. Mary Reichenback, Anna Wentovich, Alex Fedec, Ann Worobey, Ethel Watlock.

WINTER'S GRACE

"Therefore do not be anxious about tomorrow." Mt 6:34

The only moment we ever live is the present moment. It is the only time you have to be happy, to be successful, to learn, to grow, and to express.

Many people live in a state of unwholesome expectancy, always looking to the future and neglecting things of value they have – the present moment.

Naturally, you need to give some thought to planning the future, but you should not worry about it or fear it. The best insurance for a happy and satisfying future is to handle the present moment to the best of our ability, to do a good job of living right now.

Tomorrow is in God's hands. This realization should give us a sense of freedom and security. We should trust God for tomorrow's supply. There is no need that cannot be met by God's all-providing love.

Whatever challenges or opportunities may come to us, tomorrow will find us ready because today's experiences, met with courage and fortitude, prepare us for tomorrow's demands.

Of course, the past contributed to the present, but right now, today, new opportunities are presenting themselves to us. Right now, new avenues of unparalleled success are waiting to be explored. Right now, open yourself to the good of this present, marvelous moment.

SHARE

Some of us have a hard time expressing ourselves. We're not good with small talk. We're not witty. Get us away from familiar folks and surroundings and we're not even sure of what to say. Some don't even go to church because they can't stand the thought of talking to people they don't know. Others go to church but arrive at the last minute, sit in the back row, and hurry out the door at the last "Amen."

Yet, as Christians, our responsibility is to communicate with others, to share our faith: "Let us consider how we can stimulate one another to love and good deeds. Let us not give up gathering at church, as some do, but let us encourage one another." (Hebrews 10:24-25)

But how can we share our faith and encourage one another to live Orthodox Christian lives if we aren't getting together and talking to one another?

CHUCKLE

You know you're getting older when you look forward to a dull evening.



The day before Theophany (Yordan) is a strict fasting day. Traditionally, a supper, like that on Christmas Eve, is served but with less attention to the colorful customs. In fact, years ago, we called this the Little Holy Supper. The menu is not as strict with more variety in recipes that have no milk, eggs or meat products.

Older people usually complain, saying: "Not another fast day." But I have found that many young people are vegetarians by choice. I'm sharing a recipe with them that will give them some protein. Slastony z fasoli or Bean Fritters or Pancakes are different and ethnic.

Slastony z fasoli or
Bean Fritters or Pancakes

1/2 envelope dry yeast
1/4 cup warm water
1/4 cup warm milk
4 Tbls. flour
1 1/2 cups cooked navy beans
1 cup flour
5 Tbls. oil
1 large egg
1 teas. salt
1 cup cottage cheese or sour cream
3 green onions
syrup or preserves

Heat water and milk until lukewarm. Add sugar and sprinkle yeast over. Mix and allow to foam. Drain beans well. Puree or put through blender. Add flour, 2 Tbls. oil and beaten egg. Add yeast mixture. Let rise for 30 min. Heat the remaining 3 Tbls. oil in a large skillet. Drop 2 Tbls. batter in skillet and fry until set. Turn to cook other side. Serve with cottage cheese and onions, syrup, sour cream or preserves.



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1. James 1:1-18
2. James 1:19-27
3. James 2:1-13
4. Col 1:1-7
5. **1 Tim 1:15-18**
6. James 2:14-26
7. James 3:1-10
8. James 3:11-4:6
9. James 4:7-5:9
10. 1 Peter 1:1-10
11. 1 Thess 5:14-23
12. **1 Tim 4:9-15**
13. 1 Peter 2:21-3:9
14. 1 Peter 3:10-22
15. 1 Peter 4:1-11
16. 1 Peter 4:12-5:5
17. 2 Peter 1:1-10
18. 2 Tim 2:11-17
19. **Col 1:12-18**
20. Heb 3:5-10, 17-19
21. Heb 4:1-13
22. Heb 5:11-6:8
23. Heb 7:1-6
24. Heb 7:18-25
25. Eph. 2:11-13
26. **Col 23:4-11**
27. 1 John 1:8-2:6
28. Heb 9:8-23
29. Heb 10:1-18
30. Heb 10:35-11:7
31. Heb 11:8-16

BIBLE STUDY

At the time St. Peter wrote his first letter, most servants were what we would call slaves, and the institution of slavery was so much a part of the social system in the Roman Empire that it was not to be altered suddenly. No one thought of changing the system, but Christians earnestly desired to change the spirit in which it was worked. Possibly it is the very idea that the Christian should regard himself as a slave of God, which prevented, for a long time, the rise of any doctrine that slavery was wrong in itself. It was no thought of that kind, but rather the insistence that before God all were equal, which was the Christian teaching on the matter; a teaching characteristic of the group of people convinced of the imminent end of the world.

It was the worship side by side of master and slave, and their partaking of the Holy Sacrament together, making them feel that "we were all brought into one body by Baptism" and that "there is no such thing as slave and freeman in Christ Jesus," which undermined the institution of slavery and led at last to its abolition.

St. Peter believed that the status of a slave seemed to present an opportunity to be like Christ. Then in the second chapter he looks at the matter from the opposite point of view and compares Christ to a slave, who is subject to authority. A very high standard of service from the Christian is demanded here. Not only is being a servant thought of as a vocation, but suffering undeservedly – which seems to be regarded as inevitable for a slave – is regarded as an opportunity of pleasing God. Evidently, even pagan masters were to be endured and obeyed.

One of St. Peter's central themes in his First Epistle is that to be a Christian means to suffer, often undeservedly. This may be difficult on earth but such undeserved suffering will be rewarded in the life after death.

WORDS

Lately, we are hearing the word Eucharist used meaning the Divine Liturgy or Holy Communion. It became the preferred title for the celebration of Communion, beginning in the second century, although it does not appear in this sense in the Bible.

The term came from the Greek word eucharistia, meaning "thanksgiving." As giving thanks is an important part of the Divine Liturgy, Eucharist is certainly appropriate. Today, because the word Eucharist is frequently associated with Orthodox and Roman Catholic perspectives, most Protestants prefer the terms Lord's Supper or Communion.

There are many words in the Church which came from the New Testament, which was written in koine Greek, a variant of classical Greek spoken by nearly everyone in the Roman Empire in the first century. Many of our English words are found in the New Testament.

Ecclesiastical (having to do with the church) derives from eklesia (church).

Theology comes from theos (God) and logos (word or study).

Metropolis (a large, important city) derives from meter (mother) and polis (city).

Baptizo is baptize.

Proscelutos a newcomer is proselyte.

Pater is father.

Anthropos (man) yields anthropology (the study of human beings).

Energo (to work) yields energy; while dinamis dunamis (power) gets dynamic, dynamite and dynamo.

Grapho (to write) yields graph and graphic.

Philanthropia (love for mankind) yields philanthropy and Philadelphia.

MISSION FUND

Copies of this paper go to places other than Alaska to do mission work. The varied content helps to tell the story of our Orthodox Church and our traditions. Helping are Anna Wentovich, Ann Worobey, Ethel Watlock, Mrs. Nicholas Kachmarsky.